The Divine Life

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OF RELIGION

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY

XIX
5

May
1957

Issued From
SIVANANDANAGAR, RISHIKESH, HIMALAYAS.

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1st May 1957

Sri Sylvia Heck
Sivananda Sushila
Montreal

Child of Immortality,

Peace is the happy, natural state of man. It is his birth-right. War is his corruption, his disgrace, his shame.

Peace is a precious jewel. It is a priceless treasure. Peace is the very nature of the Soul or Atma.

The peace of God fills your heart. Realise this supreme peace through meditation and devotion. May Lord bless you.

Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar
From 21st May, to
20th June, 1957)

May

25 Ekadasi
26 Pradosha Puja
28/29 Amavasya ;
All-Souls Day
31 Poor-Feeding Day

June

1 Thirty-third Sanyasa Diksha Anniversary of Swami Sivananda
7 Ganga Dassara
8 Ekadasi
9 Pradosha Puja
11/12 Purnima

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THE DIVINE LIFE

Volume Nineteen | May, 1957 | Number Five

All-World Religions Federation Series : (Buddhism)

THE WAY OF "ZEN"

(From "Shinjin-no-mei" of Seng-t'san, translated by Sri Daisetz Teitaro Suzuki, of the Eastern Buddhist Society, Japan)

The ultimate end of things.....
Is not bound by rules and measures :
In the mind harmonious with the Way
We have the principle of identity,
In which we find all strivings quieted ;
Doubts and irresolutions
Are completely done away with,
And the right faith is straightened ;
There is nothing left behind,
There is nothing retained,
All is void, lucid and self-illuminating,
There is no exertion, no waste of energy—
This is where thinking never attains,
This is where imagination fails to measure.

In the higher realm of true suchness
There is neither "self" nor "other" :
When direct identification is sought,
We can only say, "Not two."

What is, is the same as what is not,
What is not, is the same as what is :
Where this state of things fails to obtain,
Indeed, no tarrying there.

Where *mind* and each believing mind
Are not divided,
And undivided are
Each believing mind and *mind*,
There is where words fail ;
For it is not for past, present and future.

When oneness is not thoroughly understood,
In two ways loss is sustained :
The denying of reality is the asserting of it,
And the asserting of emptiness
Is the denying of it.

Transformations going on
In an empty world which confronts us
Appear real all because of ignorance :
Try not to seek after the true,
Only cease to cherish opinions.

Abide not with dualism,
Carefully avoid pursuing it ;
As soon as you have right and wrong,
Confusion ensues, and *mind* is lost.

The two exist because of the One,
But hold not even to this One ;

When a mind is not disturbed,
The ten thousand things offer no offence.

No offence offered,
And no ten thousand things ;
No disturbance going,
And no mind set up to work :
The subject is quieted
When the object ceases,
The object ceases
When the subject is quieted.

In one emptiness
The two are not distinguished,
And each contains in itself
All the ten thousand things ;
When no discrimination is made
Between this and that,
How can a one-sided
And prejudiced view arise ?

The great Way is calm and large-hearted,
For it nothing is easy, nothing is hard ;
Small views are irresolute,
The more in haste the tardier they go.

Obey the nature of things,
And you are in concord with the Way,
Calm and easy and free from annoyance ;
But when your thoughts are tied,
You turn away from the truth,
They grow heavier and duller
And are not at all sound.

When they are not sound,
The sprit is troubled ;
What is the use of being partial
And one-sided then ?
If you want to walk the course
Of the One Vehicle,
Be not prejudiced
Against thc six sense-objects.

If an eye never falls asleep,
All dreams will by themselves cease :
If the mind retains its absoluteness,
The ten thousand things
Are of one suchness.

(N .B. For additional matter on the subject please see page 149 of the previous volume of *The Divine Life.*)*

SECRET OF RENUNCIATION

Eternal spiritual life cannot be attained without renunciation of the petty sensual life. The secret of renunciation is the renunciation of egoism and desires. Some think that renouncing the family and the material world alone is the real renunciation. But it is not actually so. One should not neglect his own Swadharma and responsibility in the name of renunciation. What is wanted is the renunciation of egoism, lust, anger, greed, petty-mindedness, and such other negative qualities that stand in the way of one's perfection and self-evolution.

To want nothing is indeed the most efficacious way to attain the highest good. If you crave for a thing, you may not get it, and consequently be unhappy. Therefore, renounce the craving for objects.

Renounce the evil Vrittis of the mind through regular introspection and by cultivating their opposite positive qualities. You wiil attain God-realization. Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and immortality.

Swami Sivananda.

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* The Buddha Jayanti will be celebrated on the 13th of this Month.

ESSENCE OF VAIRAGYA

(Sri Swami Sivananda)

[Text of a Discourse]

To-day I will talk on Vairagya. Vairagya is the opposite of Raga (attachment). Vairagya is dispassion. Vairagya is detachment. Vairagya is indifference to sensual enjoyment here and hereafter. It is the second item in Sadhana Chatushtaya—Viveka, Vairagya, Shadsampat and Mumukshatwa.

Vairagya is born of Viveka, or discrimination between Nitya and Anitya (eternal and non-eternal), Sat and Asat (real and unreal), Tatwa and Atatwa (element and non-element). Viveka comes through, selfless service done in several births and through Puja and Aradhana (worship and adoration of God), and through the Grace of the Lord. From Viveka is born Vairagya. It gives spiritual strength.

A man of Vairgya has no attraction for the material world. So Vairagya is a supreme, inexhaustible wealth for spiritual aspirants. Vairagya aids concentration of mind, (Samadhana) and generates buring Mumukshatwa, or strong yearning for Liberation or Emancipation, or Release.

Raga is attachment to objects. Wherever there is a little pleasure, there is Raga. Wherever there is pain, there is dislike. Like and dislike are inter-related. Raga-Dwesha is also one of the important afflictions, according to Patanjali Maharshi. The five afflictions are, Avidya (Ignorance), Asmita (egoism), Raga-Dwesha (like and dislike) and Abhinivesha (clinging to life). First, there is ignorance, the original Avidya. From this is born egoism, Asmita, and from Asmita is born Raga-Dwesha, and from Raga-Dwesha, Abhinivesha, or clinging to this life.

Types of Vairagya

Vairagya is of different types or degrees—Mridu, Madhyama and Teevra (mild, moderate and intense). Intense Vairagya only will help the aspirant to stick to the spiritual path. If it is of a dull type like Smasana Vairagya, the mind will simply be waiting to get back the objects that were renounced previously, and the aspirant will get a downfall. He will not be able to climb again to the heights he formerly reached. So, the aspirants should be careful. Even though their Vairagya is of a mild type, they should try to make it moderate and then intense.

Vairagya comes through looking into the defects of sensual life. Sensual pleaure is not real happiness. It is illusory, transcient, impermanent. It is mixed with pain. So, again and again by looking into the defects of sensual life, Vairagya dawns. It should be strengthened through study of spiritual books, Satsanga, Vichar (discrimination) and enquiry.

Need for Enquiry

Vairagya should be born of discrimination, enquiry and analysis. By these, the mind is weaned from sensual enjoyments and rendered thin like a thread (Tanumanasi) and only then is Vairagya lasting. Again and again you will have to make enquiry. Physical nudity and external penance do not constitute real Vairagya. Real Vairagya should come from enquiry, Vichar. All these material objects do not give us lasting happiness. They lead us into pain and sorrow. Such deep enquiry, again and again persisted in for a very long time, produces lasting Vairagya.

Vairagya is the real wealth for an aspirant. It helps him to do real Sadhana. It makes the mind introvert. Vairagya puts a brake to the extrovert tendency of the mind. Even if the mind runs towards objects, at once Vairagya will point out that there is pain there, that sensual enjoyment is the cause for rebirth and intense suffering. So the mind is bridled, and

gradually through intense practice, it is established in real, lasting, sustained, intense Vairagya.

Vairagya is of two grades: Para (supreme) Vairagya and Apara (relative) Vairagya. Para Vairagya comes after one attains Self-realisation. The whole world then appears like a straw. This gives intense spiritual strength.

An Essential Pre-requisite

Without Vairagya there cannot be any real spiritual progress. In Vedanta it is the only vital, fundamental Sadhana. If you have Vairagya, all other virtues will come by themselves. Patanjali Maharshi says: *Abhyasavairagyabhyam tannirodhah*—"the mind is controlled by meditation or Sadhana and Vairagya." They are the two wings of the aspirant to soar high into the realm of Immortal Abode. The same thing Lord Krishna also says:

Abhyasena tu Kaunteya, vairagyena cha grihyate—"the mind is controlled by practice and dispassion and intense detachment." By Vairagya, the mind is detached. He who works in a detached way, is not bound by Karma (action), So it is the aspirants' duty to cultivate this one virtue, or Sadhana-anka-Vairagya.

Mental Disposition

Vairagya is, doubtless, a mental state whereby the mind does not run into sensual grooves. It moves towards Atma, towards God. Queen Chudalai ruled a kingdom, and yet she had absolute (Para) Vairagya. Even amidst the temptations of the world, she had mental Vairagya, through Vichar and wisdom. So she was not affected in the least by the attractive objects of the world, whereas her husband, Sikhidhwaja went to the forest, renouncing his kingdom, and yet he was not established in Vairagya. He was attached to the body, he was attached to his Kamandal (water-bowl). A man may get attached to any object.

You see a Vairagi, the common type one comes across. His whole body is smeared with ash, but he will fight for a rupee if he finds you giving a rupee to another Vairagi. This is his mental state. So by external appearance you cannot tell that one has Vairagya. Vairagya is a mental disposition. Sri Ramanuja does not belong to this extreme type of Vairagya—wearing only a rope loin cloth. He lived amidst luxurious things, but his mind was not polluted. He had that mental state of Vairagya, detachment, indifference, born of Viveka.

'Golden Medium'

Lord Krishna says that He is not in favour of extreme asceticism: *Karsayantah sareerastham bhootagramamachetasah, Mam chaivantasareerastham tanvidhyasuranischayan*—"They torture all the elements in the body and Me also who dwell in the body." Lord Buddha also tortured his body in the beginning but later on he found out that there was not much spiritual progress, and then he came to the golden medium, the middle path. So we should go by the middle path always. The body is an instrument for attaining Self-realisation. So you should not torture the body. Whatever is needed for the body, you should have.

You should not expose the body to chill. God has given commonsense. So you should practise commonsense Sadhana. There is no harm in taking good, nutritious food, especially if the constitution requires it. You should use commonsense. If you are weak and if you cannot sit for a long time in one Asan, there is no harm in taking a little Chyavanaprash or some fruits.

Generally aspirants say, "I have given up umbrella," "I take only one meal." Their whole Sadhana is, "I have given up shirt, I have given up sweater, I have given up shoes, I live only on bread and dal." Their Sadhana consists in "giving up"—give up

this, give up that. Real spiritual life does not involve any giving up or taking. The only thing is you should not give too much leniency to the mind. It will hurl you down. Always be watchful. Be eternally vigilant.

Some Noted Vairagis

Swami Krishnashram of Gangotri is a great Vairagi. For the last so many years he is living without clothing in the icy region, and he used to sleep over the ice sometimes.

Avadhoot Kesavananda is another Vairagi. He was living in Rishikesh. He was very much liked by Malaviyaji. He always slept on grass. Malaviyaji once took him to Mussoorie. He refused to sleep on a blanket. It was raining, and Malaviyaji had to bring grass for him to sleep on. He was a Vairagi.

Viragi is a cult. They smear ash all over the body and make the hair look golden, and they wear a very thick rope, as a waist-cord. They do Panchagni Tapas. They have a good and strong constitution.

There was another great Vairagi, the Sendamangalam Brahmendra Swami. He was an Avadhoota or one who does not wear any clothing. He lived a very austere life.

A real Avadhoota is one who has shaved his mind of all Vasanas (desires). When all Vasanas are destroyed, you will have Manolaya (dissolution of the mind).

Each one will have to do Sadhana according to one's constitution and strength. What one does may not suit another.

Another renowned Vairagi was Swami Narayana who lived in Swargashram. For some time he would take only milk, and for some time only Dal (pulse soup). His blanket was only two layers of grass specially arranged for him. He would not use woollen blanket.

Commonsense Approach

Vairagya is necessary, but too much of it will produce a dilapidated constitution. You will then have no progress in Sadhana. So use your commonsense and take whatever you require. This is my doctrine. Train the stomach in different ways. Lord Krishna says clearly that the food should be Snigdha. One should take wholesome food. One should not get attached to food, nor should one be particular about select dishes. You should eat to live, not live to eat. The stomach should not be made sensitive by continuous bland diet. Occasional fasting is good. Impure, intoxicating and non-vegetarian food should be avoided. Whatever you take, it must be digested. Thus, you will have no difficulties. Wherever you go, you will have perfect balance and your constitution can function under different climatic conditions and on different kinds of food. That is called commonsense discipline.

How to develop Vairagya ?

By looking into the defects of sensual life and reading books on Vairagya, lives of saints, Bhartrihari's *Vairagya Sataka*, and 'Vairagya-prakarana' in *Yoga Vasishta*, dispassion should be cultivated. These will increase your desire for liberation and your conviction in spiritual life. Advanced students should not think that they have attained Self-realisation, and that they need not study these books. These books are important to neophytes, middle students and advanced students, too. You should study *How to get Vairagya* and *Vairagya Mala* (both by Swami Sivananda). If you are established in Vairagya, the super-structure of Samadhi, Ritambharaprajna (Truth-Consciousness) will be duly attained. Some of the important Slokas if you can remember daily, it will be a great help to you.

In Gita there are the verses : "Anityam, asukam....." "Dukhalayam, asaswatam....." This beautiful body, which we worship and adore, is subject to so many diseases. *Sareeram vyadhi mandiram*—"the body is the abode of diseases." *Anityam, asukham, dukhalayam, asaswatam, ye hi samsparsaja bhoga, dukha yonaya eva te.*

In the early morning you should repeat these slokas. Then you can start your meditation. *Indriyarteshu vairagyam, anahamkara eva cha, janma mrityu jara vyadhi dukha doshanudarshanam.* "Birth is painful. Death is painful. Old age is painful. Disease is painful." Again and again you should meditate on these verses. If you have Vairagya your Sadhana is over. *Yattadagre amritamiva, pariname vishopamam.* "In the beginning sensual pleasures are like nectar, but in the end they are like poison." Too much sugar produces diabetes. Too much meat produces albumen in urine. Seeing too many pictures leads to defective vision. Too much indulgence produces debility and impotency.

Asaya badhyate loko, karmana bahuchintaya,
Ayuksheenam na janati, tasmat jagrata, jagrata.

"Man is tied by thousand ties, thousand desires and expectations and hopes and anxieties. But he does not know that he is advancing in age."

"Vairagya Dindima" of Sankaracharya is a very great help to aspirants.

Way to Immortal Abode

Patanjali says, *Sarvam dukham vivekinah*—"everything is only pain for the wise." Even Rasaswad (blissful experience in Sadhana) is a hindrance. One gets false satisfaction and stops his Sadhana, thinking that he has attained Self-realisation. Only in Nirvikalpa Samadhi there is the greatest happiness. All others are productive of pain. So let us remember all these points, and cultivate Para-Vairagya, real Vairagya, born of Viveka, Vichara and enquiry. Otherwise, you will only remain half-baked aspirants.

May Lord grant you all Para-Vairagya. May you all be established in Vairagya. It is the only vital, fundamental Sadhana for all people to get themselves established in their own Satchidananda Swaroopa, whose Swaroopa is Vairagya, whose Swaroopa is Sanyasa, whose Swaroopa is Nivritti.

Behold ! Listen! Come ! There is a way to the immortal abode. There is a way to supreme happiness. There is a way to the fourth state. There is a way to the fourth dimension. Follow the way. That way is Vairagya. Serve, love, give, purify, meditate, realise, be kind, be compassionate.

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SAYINGS OF SHANKARA

(From "Vakya Sudha" : A Free Rendering)

The form is the "seen" and the eye is its "seer." Again, the eye is the "seen" and the mind its "seer." The eye is the "seen" because it is seen by the mind. Then again the mind, with its modifications, is the "seen" and the witnessing Atma, in truth, is the seer. But this Atma is not seen by any other.

The forms appear different because of such differences (in them) as blue, yellow, gross, subtle, short, long, etc., but these are perceived by the eye, which remains the same.

The mind perceives the characteristics of the eye such as lack of vision, dull vision, keen sight, because it is a single agent. Similarly, it perceives the characteristics of the ear, skin, etc.

The Atma, because it is a single agent, illumines or cognizes the different mental states such as desire, resolve, doubt. faith, disbelief, firmness, unsteadiness, modesty, understanding, and such others.

Intellect seems to be endowed with effulgence because of the reflection of consciousness in it.

In Maya undoubtedly exists two powers, namely, the projecting power and the veiling power. The projecting power creates everything from the subtle body to the gross world. The other power hides, inside, the difference between the "seer" and the "seen" (objects), and, outside, the difference between Reality and the external universe.

The nature of the empirical self manifests because of the false superimposition, due to the projecting power of Maya, in the Witness. The difference between the perceiver and the perceived becomes vivid. As soon as the veiling power vanishes, the empirical-self characteristic of the Witness also disappears.

Every object has got five aspects. namely, existence, knowledge and bliss, and name and form. Of these, the first three are characteristics of Reality, and the next two belong to the phenomenal universe.

Therefore, being indifferent to names and forms, and devoted to the existence-knowledge-bliss (ideal) one should always be in Samadhi.

Limitation is unreal. But that which appears to be limited (Reality) is real. In that Reality, on account of superimposition, the individuality-complex appears, but, in truth, it is the nature of Reality.

Just as the ocean alone exists, as before, after the disappearance of the foam with its characteristics of coldness, etc., in the wave, and, again, with the merging of the wave with its characteristics of fluidity,etc., in the water, so also the Existence-Knowledge-Bliss Reality alone (as Witness) exists, after the disappearance of the illusory self with all its characteristics in the empirical self, and then again, of the empirical self, with all its characteristics, in the Witness.*

THE SUPREME IS SILENCE

The Supreme is silence. Become silent. Speak not the Unspeakable. Measure not the Immeasurable. Enter silently into the profound Void or the ineffable Calm, through spiritual unfoldment.

The positive overcomes the negative. This is the immutable law of nature. Gird up your loins and exert to the utmost. Eradicate the evil tendencies by cultivating their opposite holy traits. Practise auto-suggestion,

Serve and love. Give and relinquish. Tolerate and endure. Look upon the universe as God's all-pervading form. Serve the Lord in all and thus dedicate your life for the worship of the Virat Purusha (Cosmic Being). Equip yourself with the four means of Sadhana. Be firmly established in Yama and Niyama. Dive deep within and become one with the Silence. —*Swami Sivananda*

*The Jayanti of Shankaracharya will be celebrated on the 4th of this month.

RATIONAL BASIS OF RELIGION

(By Dr. Mohammad Hafiz Syed, Ph. D., D, Litt.)

It is admitted on all hands that reason in human evolution has played a great part. Without its cultivation, no science, no philosophy, no art, can possibly be developed. The ancient Rishis gave it one of the highest places in human evolution. It should be noted that supremacy of reason does by no means mean that there is nothing higher than reason. The blessed Lord Krishna laid down the constitution of man in the following words which hold good for all times :

"It is said that senses are great ; greater than the senses is the mind ; greater than the mind is the reason ; but what is greater than the reason is He."

The ancient Rishis have declared that Buddhi, higher reason, is the innermost sheath of conciousness. Thus we see that no sensible man can do without reason in dealing with any problem of life.

Basic Unity

Now let us see what we mean by religion. In a word it is the sumtotal of the experiences of highly evolved men who are members of a spiritual hierarchy, who are elder brothers of humanity, who come to this earth from time to time, to inspire, guide and instruct us. In every age and every clime, in the historic past, we have noticed the existence of such spiritual giants as Sri Krishna, the Buddha, the Christ and other who helped the erring humanity to rise above the trivialities of life, to understand the true purpose and meaning of life eternal.

It is they who built human civilization from time to time, in various countries. The ethical code laid down by them has served as a guide for our conduct. There seems to be divergent views about the value and utility of religion because we find that some of the religious creed have departed from their ancient moorings. There seems to be apparent difference and contradiction amongst them and that is held to be responsible for lack of harmonious relation amongst the following of various religions.

Now, those who have paid any attention to the comparative study of various religions will bear me out when I say that in spite of surface differences based upon local and national requirements, there runs a current of common essential unity in the fundamental principles of all religions. There cannot possibly be fundamental conflict between the sayings and the teachings of various propounders and founders of religions that flourished at different times. The essential thread of unity running through all the religions, modern and ancient, go to prove that they have sprung from a common source because all the teachers of humanity are united together by a common bond of spiritual oneness.

Rational Temper

In the midst of multifarious and highly divergent dogmas and theories the only beacon light, with the help of which we can untie the gordion knot of divergence, is reason which is common to all thoughtful men who have learnt to awaken it by cultivation and development of rational faculties.

In the light of these two facts of reason and common religious ideal we find that the claim of exclusive possession of truth by this, that or other religion does not appear to us rational and sufficiently convincing. Not only this ; some of the religions of the world even go the length of silencing and ignoring the inner voice of reason. They declare that reason has no place in religion and, therefore, they do not encourage their followers to exercise their mind freely and decide every problem in the light of reason. Some religions have

imposed certain creeds upon their followers dogmatically and expect them to follow them slavishly. This attitude of theirs is anything but rational.

There is another problem which has given rise to controversy. Some religions believe that they are not only the exclusive possessor of divine truth but the divine revelation that they follow has the stamp of finality on it. In the light of reason their doctrine of the last word does not appeal to our commonsense and the divine ideal of universal values. In the growing and evolving world we notice change all round. Without growth there is no perfection. The ideal of finality does violence to our commonsense and plain reason.

Salvation and Creation

Let us take for example another religious problem, salvation or liberation. Some religions claim that through the intercession and vicarious sacrifice of a certain teacher alone salvation can be attained. But our rational sense cannot accept our dependence or reliance on others for our salvation. Here again the ideal of self-effort has a greater appeal to our commonsense and reason than intercession. The ideal of liberation through Purushartha, our individual self-effort, has a great sense of dignity as divine entity than our reliance on external help.

The problem of creation has given rise to endless controversies and has failed to solve the why and the wherefore of the outer phenomenon. It seems to us that the explanation offered by the Advaita Vedanta appears to us to be quite rational. It proclaims in no uncertain voice : Brahman is Nirguna, without attributes, and is real. All else is unreal. Jivatma and Paramatma are identical. The sense of difference arises from Avidya, nescience, and when the individual soul transcends nescience, it knows its own nature and is free. The universes spring from Brahman as hairs from a man's head. They are the work of Maya. Cause and effect are inter-related and not two different entities, just as an aggregate of threads is cloth and there is no cloth apart from the threads that run lengthways and crossways. The unreality of the universe, having reality as it were behind it, has a kind of reality, like a shadow which could not exist without substance, and this justifies and makes necessary activity of all kinds.

Common Aspects

Some of the basic principles of ancient and modern religions, in some cases, have resemblance and in some others complete identity. Every religion worth the name does recognize the existence of an ultimate reality. The intermediary between God and man who guides, inspires and instructs the human race is either an Avatara, a prophet, or a saint of an outstanding merit. Almost all the religions believe in the dual aspects of the reality, namely, without and with attributes. The fact of Pralaya or the Day of Judgment is admitted by all the great religions of the world.

The essential ethical teachings of all the religions have a rational background. Our faith in divine life and spiritual value has a rational basis. We should look upon every problem of life and its solution as envisaged and propounded by various religions from the rational point of view. If we are convinced of the inherent rational basis of our faith, we should try to preserve it, live up to its ideals and spread it as far as we can.

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ON INDIAN MUSIC

(*By Prof. P. Sambamoorthy*)
[University of Madras]

India may be styled a *Sangita Bhumi* (land of music). She has developed a magnificent system of music. Her musical system shows the heights to which the genius of man has soared in his quest for new forms of musical expressions. The concept of raga (melody) is India's gift to the musical thought of the world. Her ragas are aesthetic facts and can be perceived by any one with a little training in music. Music is part and parcel of the life of the nation in India. Music was cherished not only for its entertainment value but also for its capacity to lift people to a nobler plane and make them taste the sweet nectar of divine bliss. Rationalism and comprehensiveness are two of the outstanding features of Indian music.

India is rich in every branch of Sangita (music). Her perfect tone system and her extensive raga and tala systems make it difficult for any musicologist to conceive of a sruti (Quarter tone), raga or tala (rhythm) which has not already been anticipated here. India has also evolved a number of musical forms belonging to the spheres of pure music, sacred music, dance music, folk music and opera music. A number of beautiful operas and dance dramas exist in Sanskrit and in the regional languages. In addition, India possesses a rich variety of musical instruments belonging to the stringed, pipe and percussion groups. Excepting the fixed-tone instruments like the piano, for which the Indian system of music had no use, all other types of instruments have been evolved here. The classification of musical instruments into tata (chordophonic), sushira (aerophonic), avanaddha (membranophonic) and ghana (autophonic) instruments mentioned in *Bharatanatya Sastra* (4th cent. B. C.) has now been universally adopted.

India has produced eminent musicologists, composers and musicians. The literature on music possessed by India and spread over the last three thousand years and more is one of the richest in the world. There are many works on music written in Sanskrit and in the regional languages of India. References to music in the ancient and medieval literature of the country help us to gather an idea of the concerts of the different periods, the instruments used, the programmes given by performers during these periods, inclusive of the ragas, talas and musical forms, the standing or sitting plan of the performers in concerts and many other interesting details. The composers of India have bequeathed to us a rich legacy in the shape of their immortal musical compositions. Varieties of concerts to suit the different tastes of the people and of those belonging to different strata of society have been well developed in India.

South India has been famous for her music from early times. Bharata himself pays his tribute to the musical genius of the Southerners. It is in keeping with the greatness of India as a sub-continent that she has developed two sub-systems of music, namely, Karnatak and Hindustani. Both the sub-systems receive their nourishment from the same original ancient source. The emergence of Hindustani music is an historical accident. During the reign of Moghul rulers, many Persian and Arabian musicians were invited to their courts. They brought with them their own styles and moulded the growth of North Indian music to some extent. The ancient form of music, however, continued to develop in South India, uninfluenced by the forces that were responsible for the emergence of Hindustani music. It will be of interest to note that even centuries after the sub-sys ems

had been formed, music scholars were speaking of only Sangita and not of Hindustani Sangita or Karnataka Sangita. The first scholar to take notce of the two sub-systems was Haripala Deva 1309-1312 A. D. We find him in his *Sangita Sudhakara* referring to the two sub-systems, Hindustani style and the Karnataka style.

In the sphere of instrumentation, India has carved for herself a prominent place. In Veena play she has developed an elaborate finger-technique as well as fascinating styles of play like chakra-bandham and bandha-tanam. The gotuvadyam and nagaswaram have a characteristic tone-colour and have developed an elaborate technique. Rhythmical instruments like the mridanga, tavil, gotuvadyam, ghatam, khanjira, dholak, kirikatti, suddha maddalam, panchamukha vadyam, chenda, timila, and idakka, have developed fine styles of play. Each instrument has its own series of the grades of rhythmic exercises to obtain perfection in play. Idakka is an example of a compound musical instrument. Its tone is the product of the combined vibration of the membrane and the two parallel guts running along the diameter of each head.

The clever manner in which a performer on the idakka is able to produce notes of various pitch by varying the tension of the drum heads, deserves special notice. The performers of the jalatarangam (referred to as Udaka vadyam in ancient literature) are able to produce Kampita ghamaka (quivering grace) with a small wooden sphere provided with a handle. The cup is struck and the sphere in the left hand is dipped into the water and moved up and down. This process is repeated a number of times. The frequency of the operation as well as its tempo, duration and the depths to which the sphere is immersed will depend on the type of ghamaka (grace) admissible in the raga.

Thyagaraja is the greatest name in the history of modern South Indian music. He was a versatile genius. He perfected the Kriti type of composition. He is the father of the technical beauty known as *sangati*. Besides his scholarly kritis, kirtanams, divyanamakirtanams, *Kirtana-Satakam* and *Sataraga Ratnamalika* and utsava sampradaya kirtanams, he has written three operas in Telugu, namely, *Prahlada Bhakti Vijayam, Nowka Charitam,* and *Sitarama Vijayam.*

The folk dances of India have a characteristic beauty of their own. The performances of kummi, kolattam and pinnal kolattam done by trimly attired girls have a charm of their own. Games like the ammanai performed to the accompaniment of music, the agricultural songs, milk-maid's songs, puzzle songs, boatman's songs, the pestle songs, and other labour songs have a fascination of their own. Songs sung by girls during the Javandarai festival are interesting to hear. The kavadi and karagam dances performed to the accompaniment of the naiyandi melam or rustic orchestra are of special interests.

The oyilattam and chakkaiyattam are dances performed by men. Through the medium of villupattu, kaichilambu-pattu and lavani, ethical truths and religious teachings were communicated to the masses. The modern kirtan in the North and kalakshepam in the South are only more polished versions of these ethical forms of folk music.

India is rich in musical iconography. Indian temples are full of sculptures of figures performing on musical instruments. The musical stone pillars adorning the temples at Humpi, Madurai, Tadikombu, Tirunelveli, Ashwartirunagari, Suchindram and Trivandrum are the pride of South India. These pillars were played upon with two sticks and they provided a musical and a rhythmic accompaniment. Occasionally, they were used to provide a drone accompaniment to the music of the congregation.

Pudukottai has the famous musical inscridtion

at Kudumiyamalai. The musical notes given by some of the bronze figures of South India open up a new subject in musicology entitled "Music of The Bronzes." The Kudumiyamalai inscription is the only known musical inscription of its kind. The sculpture of yazh (harp) in the Perumal temple at Tirumayam in Pudukottai is of interest to scholars in comparative music. Good sculptures of the yazh can also be seen in Sanchi.

Verses From.....

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayanananda)

एतत्त्रितयं दृष्टं सम्यग्रज्जु स्वरूपविज्ञानात् ।
तस्माद्वस्तु सततं ज्ञातव्यं बन्धमुक्तये विदुषा ॥३४८॥

348. These 'three' are seen in the case of a rope when its real nature is well recognized. Therefore, the learned one should understand the reality in order to free oneself from all bonds.

Notes : एतत्=these ; त्रितयम्=three ; दृष्टम्=is seen ; सम्यक्=well ; रज्जु=rope ; स्वरूप=nature, form ; विज्ञानात्=by knowledge ; तस्मात्=therefore ; वस्तु=subject ; सततम्=truth ; ज्ञातव्यम्=should be known ; बन्धमुक्तये=for liberation, freedom from bondage ; विदुषा=by the learned.

Commentary : "These three" denotes the removal of the veil of ignorance, destruction of all pains, and attainment of true knowledge. On the attainment of the first depends the rest, i. e., when the veil of ignorance is removed there is destruction of all pains, and when pains are destroyed there is the attainment of the true knowledge of the Self.

Just as on the attainment of the knowledge of the rope the fear of snake is dispelled and one becomes composed and peaceful, so also on realisation of Truth one gets rid of all fears born of ignorance, and becomes happy.

अयोऽग्नि योगादिव सत्समन्वया-
न्मात्रादिरूपेण विजृम्भते धीः ।
तत्कार्यमेतदद्वितयं यतो मृषा
दृष्टं भ्रमस्वप्नमनोरथेषु ॥३४९॥

349. The intellect through its nearness to Atman shines as the knower and the known, as do iron due to its proximity to fire. The effects of the intellect are seen to be false as in the case of delusion, dream or imagination.

Notes : अयोग्नि=fire and iron ; योगात्=by proximity ; इव=like ; सत्=reality ; समन्वयात्=by contact ; मात्रादि रूपेण=knower, etc ; विजृम्भते=shines ; धीः=intellect ; तत्=its ; कार्यम्=effect ; एतत्=this ; द्वितयम्=duality ; यतः=by which ; मृषा=false ; दृष्टम्=is seen ; भ्रमः delusion ; स्वप्नः=dream ; मनोरथेषु=imagination.

Commentary : In the presence of fire iron appears to gleam. Iron by itself has no brightness of its own. Only its contact with light makes it appear so. Similarly, the intellect borrows the light of the Atma and feels "I am the doer, I am the enjoyer, etc."

The effects of the intellect are false like a dream or imagination. Egoism, pride, feeling of 'doership' and enjoyership are all the work of the intellect and are all as fictitious as dream objects. The object of identification changes from moment to moment, pleasure and pain flicker like the flame of a candle. The whole show of the mind is a series of jugglery or tricks.

The word 'Matradi' has two meanings : One is 'knower' and 'known' and the other is 'sparks'. Just as sparks come out of fire, the intellect shows its brilliance now and then on account of its nearness to the Atman.

ततो विकाराः प्रकृतेरहं मुखा
देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथा भावितया ह्यमीषा—
मसत्त्वमात्मा तु कदापि नान्यथा ॥३५०॥

350. So also the modifications of Prakriti beginning with egoism and ending with the physical body and all sense-objects are unreal. They are unreal on account of their being subject to change at all times. But the Atman is changeless.

Notes : ततः = so also ; विकाराः = modifications ; प्रकृतेः = of Prakriti ; अहंमुखा = beginning with egoism ; देहावसाना = ending with body ; विषयाः = sense objects ; च = and ; सर्वे = all ; क्षणे = in a moment ; अन्यथा = different ; भावितया = appears to ; हि = indeed ; अमीषाम् = of these ; असत्त्वम् = unreality ; आत्मा = self ; तु = indeed ; कदापि = never ; न = not ; अन्यथा = otherwise.

Commentary : Change indicates momentariness. That which is subject to change can never be a permanent entity. That which is permanent never changes. All that we see in this world are subject to change and hence impermanent, unreal. Objects are 'effect' and are derived from Prakriti. They are perceived by the discerning sense, which is also subject to change and decay. The Atman being the witnessing subject and though lending light to the intellect never undergoes change and is therefore permanent. It is all-pervading and omnipresent.

नित्याद्वयाखण्डचिदेक रूपो
बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।
अहं पदप्रत्ययलक्षितार्थः
प्रत्यक् सदानन्दघनः परात्मा ॥३५१

351. Eternal, non-dual, inseparable, oneness, witness of intellect, etc., distinct from the real and the unreal—such is the Paramatman, the embodiment of ever-existingness of bliss, the implied meaning of the term 'I' (of the Mahavakya).

Notes : नित्य = eternal ; अद्वय = one ; अखण्ड = without parts ; चिदेकरूपः = luminous unity ; बुद्ध्यादि = intellect etc. ; साक्षी = witness ; सदसद्विलक्षणः = distinct from real and unreal ; अहं पद प्रत्ययलक्षितार्थः = the implied meaning of the Aham Pada ; प्रत्यक् = separate ; सदानन्दघनः = ever-bliss-full ; परात्मा = supreme soul.

Commentary : 'Lakshithartha' denotes that when the conditions of time, space, and the differing conditions of life, etc., are set aside, the Atman shines by itself. It requires no external light for illumination. It is self-luminous. It is the higher Self or the universal "I" that is indicated in *Aham Brahmasmi* Mahavakya.

'Ananda-ghana' means 'mass of Bliss'. The Paramatman is comprehended as a mass of bliss. In Him there cannot be even the slightest trace of pain. Objects are associated with pleasure and pain. But the Paramatman is distinct from objects, though underlying everything as the eternal Life Principle. Objects may come and go, but the Life Principle persists on, and the state of absolute bliss is associated with Paramatman.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenties as are necessary for comfortable living, Sivanandanagar (near Rishikesh U. P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to :

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

ON UNIVERSAL BROTHERHOOD

(A Message by Sri Swami Sivananda for the International Brotherhood Congress held last month in Buenos Aires, Argentina)

The cardinal note in the republican gospel, fraternity, the four clauses in the first article of the United Nations charter, and the first article in the universal declaration of human rights, cannot be implemented and brought into the vital field of practical action in an effective manner unless such international movements such as the one that is sponsoring the Congress intensify their activities on an extensive scale in creating a psychological oneness and an emotional integrity in mankind.

Individuals would find it difficult to come closer to each other in feelings, nations would continue to suspect the motive of one another, science cannot be rescued from being put to wrong uses, unless through the avenues of cultural organizations, educational institutions, non-sectarian religious missions, through strenuous, world-wide propagation, the consciousness of mankind is raised to a universal sphere and the spirit of brotherhood is infused in the feeling, thoughts, ideals and perspectives of individuals and communities alike.

Christianity, with its great principle of love whose fruition is to be sought in genuine human fellowship, Hinduism with its insistence on the common spiritual dignity of man, Buddhism with its stress on universal compassion—provide the avenues, together with other faiths, through which mankind can foster ideally harmonious relations with one another based on the spirit of brotherhood and oneness of life. The true spirit of religion should be imbibed and one should not get lost in external differentiation.

Scientific and technological achievements have helped in bringing the people of the world closer, albeit with the creation of new problems, and there are to be found a progressive expansion of the consciousness of mankind, lessening of barriers and of ignorance about one another, a growing awareness of and demand for the recognition of the dignity of human life, while persistent attempts are being made for the eradication of poverty and disease. All these are commendable, but what is lacking is a commensurate development of the moral character of man and the growth of his spiritual self, without which all these material benefits will be of little use and, indeed, man could not be considered a safe trustee of the tremendous physical powers science has given him. Unless this spiritual requisite of self-culture and true fellowship is fulfilled, all attempts at fostering world peace and material progress will remain artificial.

LIVE IN PEACE

Peace is the very life-breath of man. Even if you are an emperor, of what use is your royal life if you do not have peace? You can have permanent peace if only you turn your mind from sensual objects and live in the Divine within.

Fate is nothing but the inevitable consequences of your own actions done in your previous births. Your actions determine your destiny. Therefore, you have the power to mould your fate by right exertion, or Purushartha.

Mould your destiny by noble actions. Be kind. Have compassion for the distressed. Live in peace and harmony with your fellow-men. You will attain the bliss of Immortality.

May you attain that state of peacefulness, where having reached none returns again.

Swami Sivananda.

SIVANANDA—THE GREAT NATION-BUILDER

(By Sri N. C, Ghosh. M. A., Calcutta)

I always regard myself as one of Sri Gurudev's children and his Ashram as my own home. It is through God's grace that I came in contact with the greatest sage of modern times. His wonderful life and his philosophy and message are a new light to humanity.

The helping hand of the Divine Life Society is stretched towards all. Every institution believes in the spirit of service, but there is a speciality in the mode of the services the Society is rendering. A simultaneous and harmonious culture of the body, mind and spirit is attempted. The selfless Sanyasins of the Society are engaged in the task of spiritual awakening throughout the nation, which is effected through teachings intended for physical, mental, emotional and spiritual culture of man. A glimpse of this effort the city of Calcutta had the privilege of witnessing during the last All-India Divine Life Conference held in October 1956.

Sri Swami Sivanandaji Maharaj is a great nation-builder of this age. He wants to build the nation upon the four eternal pillars of Hinduism, namely, truth, self-discipline, abstinence and sacrifice. Swamiji wants to unfold the dormant spiritual strength and energy of the nation. In his opinion, religion and service are inseparable and that if religion ignores the spirit of service the nation is weakened. Today, when we are faced by multiple problems, the country needs the guidance of a seer of the eminence, dynamism and popularity of Swamiji in the interest of its speedy development and progress.

The inspiring journals and other literatures issued by the Divine Life Society unveil the secret of happiness and cannot be paid for in money. Swadhyaya or daily study of such literatures opens out the hidden chambers of our being and reveals the wonderful treasures that are within us and the existence of which we have been ignoring hitherto.

May God grant a healthful long life to Swamiji and may the Divine Life Society and the Yoga-Vedanta Forest University grow from strength to strength under his able and dynamic leadership. To help the mission of Swamiji is to help ourselves and the humanity at large.

HINTS ON PRACTICAL SADHANA

(By Sri Swami Chidananda)

[Text of a Discourse]

I would like to discuss now some interesting and important aspects of divine living, in other words, of the path of Yoga and Vedanta.

What is divine living ? What are Yoga and Vedanta ? Yoga and Vedanta are the concern of divine life. Divine Life is a life based upon Yoga, and pervaded by the spirit of Vedanta. It is made up of selflessness, service, spiritual practices, and Self-realization. Yoga and Vedanta form the very fabric of divine life. The more we know about it and the more we are reminded about its important aspects, the better equipped we will be to tread our chosen path, because the most important thing about divine life is in the living of it, not so much in the knowing of it. But the importance of knowing it lies in the plain fact that if you have to live it you must know something of it, so that with a comprehensive knowledge you will be able to live it more effectively.

So knowledge of divine life is important, since in living a life of Yoga, of practical Vedanta, we come across several hurdles, and we are faced many times with situations which we have to manage with intelligence, with

knowledge, and, therefore, discussion of these matters and getting to know more about the intricacies, the inner subtleties of these things will put us in a very good position so as to be able to deal with these situations effectively.

Where Yoga is to be sought

What are the things we have to understand? Plainly, we have to understand about Yoga, we have to understand about Vedanta, because these are the ways through which you have to lead your divine life, and approach Divinity and attain bliss. What are Yoga and Vedanta? Are they only in the books or are they in particular places in the Himalayas, or Banaras, or Mecca, or anywhere else? If they are there, are they only there? Are they nowhere else, or what is more important, is it necessary for us to find their location elsewhere also?

They are in the books in one aspect and in some aspect they are in places like Rishikesh, Mecca. and so on. There is a meaning in going to such sacred places, because the people who had lived there lived their lives practically, and they have left the stamp of their life in the very ether of those places. The whole atmosphere is pervaded by the spirit of the Yoga and Vedanta, and, therefore, when you live there, it evokes in you the similar spirit. But the most important place where divine life, or Yoga, or Vedanta is to be sought and practised, one has to know. Where is that place where you have to work out your practical life? It is Dharmakshetra. Dharmakshetra is the place where all Yoga and Vedanta are practised. It is the mind and the heart of man. Yoga and Vedanta have to be achieved here, and if they have not been found here, they will not come out of anywhere else. Everything proceeds from within oneself. Vedanta and Yoga have to come from the heart and mind.

Understanding of Oneself

How are you to demonstrate your Jnana, Bhakti, selfless service and Yoga? You have to manifest them through the thoughts that you think, through the words that you utter and through the actions you do. If there is Bhakti in the *Narada Bhakti Sutras,* it will not affect you, but if Bhakti comes to you, it is through Kirtan, prayer, meditation and service of saints. Bhakti manifests once it has started generating in the heart. All the scriptures of the world will be of no avail unless you have started to create it here. Sadhana, Vedanta, Yoga, all have to be lived in the heart. To do so, one must understand oneself. One must first of all understand this mysterious Dharmakshetra, the heart or mind of man, where all these things have to be worked out.

Why is it very important? Whatever you are, you cannot run away from yourself. If you think that family bondage is a great obstacle for living a life of Nivritti, you can shake off family. You can run away from your home or city. All right. If you think some things with which you are associated stand in the way, you can become an Avadhoot. Take off pant and coat, and wear only a Kaupeen. If you think that the company of some people is not congenial, you can renounce their company. All right; you go away from your family, from your belongings and from company of people, but the peculiar thing is that you cannnot run away from yourself. And what does it mean? You have to take your stomach, you have to take all the Senses with you, and together with your senses, you have to take the habits to which the senses are addicted. You have to take the body with you, with its habits and idiosyncrasies and your mind with its Raga-Dwesha, love and harted, egoism, and frustration.

Discipline of Mind

There is a fine story which Sri Gurudev once told. There were two Avadhootas. They were Maha Viraktas (great ascetics). They used to wear only Kaupeen. In winter they used

to put straw mattress on the ground and sleep, and both of them had straw mattresses. It is difficult to get sunlight in Uttarakashi, and whenever the sun came out, they took the grass beds and put them in the sun, so that they may get a little warm. One Avadhoot was drying his grass bed one day and the other Avadhoot who was returning from Kshetra happened to tread upon that grass bed inadvertently. Immediately the first Avadhoot got wild and shouted, "Can you not see my straw mat put out for drying?" What is the harm if the straw mat is trodden upon by another person. He called it as "my straw mat." The 'mineness' was there. They began to abuse each other. It is not a mere piece of imagination, Kalpana, but it is an actual incident which took place in Uttarakashi. That is why Swamiji says, you have to shave the Vasanas, not merely the head. The Avadhoot had taken his own mind and Vasanas. He had the sense of 'mineness'. This feeling itself is the jugglery of the mind.

Hinduism says *Sarvam khalvidam Brahma* everything is Brahman Himself. There is no separate devil. In all other religions there is God and there is devil. Satan is there in Christianity, Ahriman is there in Zoroastrianism, but in Hinduism, everything is Brahman. Then where is the devil? It is in the mind only. Therefore, whether you live in Uttarakashi or in Bombay, always you have to take along with you your senses and the mind, and as long as you do not know how to deal with them, how to manage them, they will try to manage you and deal with you in a summary manner. And what will happen? Your Virakti (dispassion) and all spirituality will go away. Unless one delves within and tries to understand the inner machinery, one cannot practise Sadhana successfully. The inner machinery will follow you everywhere you go.

The mind is a blessing of God. Because without mind you cannot think of God, without it you cannot concentrate and meditate. Without mind and emotions, thoughts, and feelings, you cannot have Bhavha and Bhakti. Therefore, the mind is a necessary instrument, and at the same time if it is not properly understood and managed, it becomes your own undoer. Therefore it is a necessary evil, which has to be turned into an aid. To turn the impure mind into pure mind is no less a part of Yoga than Kirtan, Japa and the like. Every aspirant has to use his intelligence and manage the important task of ruling the senses, and the mind. You can manage an unruly thing, only if you understand it. Unless he who drives the horse, knows its habits, he cannot manage it. Therefore, this is a very important part of Sadhana.

What is mind

The vast number of people know only that the mind is thought or it is something with which we think. It is not so simple as that. Even if you do not want to think, the mind will simply think, It thinks of objects. The mind thinks its own thoughts every minute. As long as the mind is producing thoughts, the mind cannot concentrate. You cannot canalize it and divert it to God easily. You have to divert it to God. But how to do it? Why does the mind wander about? All these an aspirant has to understand. A Karma Yogi has to understand it, a Jnana Yogi has to understand it, a Bhakti Yogi has to understand it.

You have to understand your mind whether you are in seclusion or amidst people. On the other hand when you are alone, mind gets an opportunity to have its full play. What is this mysterious thing which is such a problem for the Sadhaka, and yet without which he cannot do Sadhana, but which if not managed properly pulls him down? How does the mind work? If we have a basic knowledge of its nature, some method we can devise in order to get some control over it.

A Bed of Impressions

The mind works in various mysterious ways,

and we will analyse some important broad aspects of this mind process. What is the mind of a person ? What is it made up of ? First of all let us take two analogies. You see gramophone plate. What is it made up of ? Ordinarily, you see a plate and you see it is made up of grooves, full of lines. For an ordinary illiterate person it will mean nothing than this. A little more intelligent and educated person will say that it contains minutely wavy lines and these lines are sound impressions in silent form. A still more intelligent person will say something more. It is in the nature of an effect. This sound is identical with the sound that caused it. A more intelligent man will say that under what particular circumstances, it will produce sound.

Another analogy. Take a seed. A child will say it is a very tiny thing, but a more thinking mind, a poet, will say "In your hands lies a towering oak, which can shelter thousand people." And a still more discerning person will say, "This seed can produce an oak and produce the same type of oak out of which it came, and not only that, if that tree can produce further seeds, it means it has got in it the capacity to re-start and fully manifest once again the whole process, which was at the back of it, and, therefore, it is a living thing ; It contains in itself the whole cycle."

Similarly, the mind of each person at a given time contains within it words within words. It is identical to the grooves on a gramophone plate, or the seed. What is this seed ? What are these grooves that are in the mind ? The mind is a product of experience, previous experience. Just in exactly what way is it a product of experience ? We shall take one instance, and we can multiply it *ad infinitum*. There is an experience. The experience may be in the form of a perception. You smell something, touch something, taste something or experience something—a combination of so many things may happen, and immediately just as a groove is created out of a sound in a gramophone plate, immediately an impression is made in the mind. This impression is called Samskara, an impression got out of a perceptional experience in the mind.

Working of the mind

What is the nature of Samskaras ? Is it like a furrow made on the ground or the grooves in the gramophone record ? No. It is dynamic, and a number of such experiences making grooves upon the human mind makes that impression a vital impression. It becomes active, it begins to be a dynamic factor in the man's life, i. e., it becomes a dynamic tendency in the person's character, and when it comes to this stage, the repeated taking in of a particular impression, makes it take the form of a vital or living force in the persons's character. It becomes a Vasana, and a sum total of Vasanas always keeps the mind in a state of agitation, and they always go on starting ripples in the mind-lake, and these constant ripples create Vrittis.

In ordinary mind, so many Vrittis are rising and sinking. When the Vrittis arise in the mind, the individual starts a series of Kalpanas or imaginations. If the Kalpana is not there, Vrittis do not trouble the man. When the Vrittis are supported by creating imagination it makes the Vritti take the form of a desire, Ichchha. And what is the nature of this desire, which formed through the force of imagination or Kalpana ? It is of the same variety as the experience that formed the Samskara which is formed the cause for the rise of the Vritti. Even at this stage of desire, Ichchha, there is not great harm. But when the play of ego, the 'I', in each one of us, indentifies itself with that desire, there starts all the trouble. Instead of 'want,' it is 'I want.' Now the individual is in the grip of the mind.

Inner Battle

Whether you reside in a cave or in a city when 'I' and Kalpana join together, you feel,

"I want to have a cigarette," or this or that. You may be doing meditation, but when you get Ichchha for a particular object, then meditation becomes secondary. But, then, the mind has got two aspects. When a desire comes, it thinks: "Should I fulfil this desire? Or should I continue by meditation? Should I go and take iddali and waste time?" Now, then, there is Vichar. If the Suddha Manas, (pure mind) gets the upper hand, it says 'No' and it pushes off the desire and continues meditation. If, on the other hand, the mind gives way to Asudha Manas (impure mind), the desire gets the upper hand. Then the Ichchha becomes a Trishna, a strong impelling urge. The person immediately strives to fulfil the desire, and he falls from Yoga.

Yoga is not only in Nirvikalpa Samadhi. It should function every moment. If an impure thought comes, and if you are not able to put it down, you have failed in Yoga. In every thought, in every action, you have to assert your mastery over your Vrittis. Then Yoga is fulfilled, divine life is lived. And what is the time taken for this process? Within a split second a decision is made and the long process of the Samskara which crystalized the impulse is subdued, the higher mind achieving over the lower mind a resounding victory.

From experience you get Samskara, from Samskara you get Vasana, from Vasana you get Vritti. Then imagination makes the Vritti into a desire. Then ego attaches itself to the desire and it becomes then an urge, a Trishna. Then you are forced to do Chesta or to fulfil the desire. This process of the mind is going on.

The scientists are trying to find a perpetual motion machinery, a machinery that never stops, but is always in motion. If you have to find a perpetual-motion machinery, now, it is in you, the mind. You have to deal with the mind. All the Vasanas, Samskaras, which you have formed are already there; you cannot help it. But you can at least do one thing. You can prevent the formation of new Samskaras, and stop past Samskaras to get further strengthened by fresh ones. How is it possible?

Prevention of New Samskaras

Daily you get new experiences, daily you perceive so many things with your five organs of senses. Then how can you prevent these experiences making impressions upon the mind? Is there any technique? How did these objects get into the mind and form into Samskaras? Take an object. You perceive it, through any one of your senses. First there is contact between the sense and the object. That is the first thing. So far only the outer fringe of man's personality has become touched. Supposing you are very deeply absorbed in some task, and your brother or sister comes and lays his or her hands on you, you are not aware, because though the object has contacted the sense, the sense has not conveyed it to the mind, the sense of 'I' being not associated with the touch-sense.

So, if the ego is not there, the object does not go deep into the mind. If the ego is engaged in some other thought, a particular impression brought by the senses will not produce any effect. But if the 'I' is there, the object goes and impinges upon your awareness, and if this 'I' is in a state of heedlessness, is not vigilant, is in a state of Aviveka or in a state of worldliness or Rajas, it will easily take these perceptions and create in you a desire, for the objects.

Fire of Aspiration

There is only one fire to burn all desires. Nachiketas had that fire. So many attractive and alluring things were offered to him by Yama; he was offered money, beauty, strength, power, kingdoms, all Vidyas, and alluring objects for the senses but Nachiketas reduced all such impressions into ashes, because he had that one fire, and that was Mumukshatwa,

spiritual aspiration. Aspiration is a positive fire in which all desires, cravings, are reduced to ashes. This is the fire that should characterise all Sadhakas, Yogis, Vedantins, those who lead the divine life. The disciple of Gurudev, Swami Sivananda, should have a furnace of aspiration. Only then is he a real disciple of Gurudev.

If you want to lead the divine life, your inner heart should be a place of aspiration, a fire of Yoga should burn in you always. This blaze should be maintained. You cannot completely change the outward mode of life, but inwardly there should be aspiration. This fire should burn day and night, when you are awake when you are sleeping, when you are alone, when you are among men, when you are meditating, when you are engaged in work. This fire should not be put out. This aspiration should always form an integral part of your being. Then you are living the divine life. If this fire is there, you need not worry what work you are doing, in which place you are living. Because, you will be leading the divine life. Then you cannot be a victim of sense-pleasures. But you must at any time know if, inspite of your vigilance, the impression of sense-object goes to the inner consciousness, how to burn it through aspiration. If before it enters the outer threshold you have to burn it, what are the techniques?

Withdrawal and Indifference

There are two techniques. They have several aspects according to the Sadhana you do. One technique is, always keep the mind indrawn. Never allow the mind to be completely extrovert, so that even apparently when you are moving amidst objects, the senses are not outgoing, the senses are turned inward. This is a very difficult technique, but this has to be practised. This Pratyahara is very essential. The ideal of the aspirant should always be to acquire this important qualification, Pratyahara.

The other technique is to be indifferent. What does it mean to you? If a non-vegetarian goes into the bazar where they sell meat dishes, his mouth may water, but supposing one is a pure vegetarian and sees these things, they will not mean anything at all, because there is the absence of interest. Even so, we will have to create an attitude within ourselves by constant reflection, constant Swadhyaya of scriptures which show the vanity of the world, the worthlessness of earthly objects, and the perishable nature of the entire creation. By constantly imbibing such thoughts, an attitude of mind is created when all things cease to have any attraction for you, and then, even when these things come, there is no response from within, and this state is called Udaseenata. You are simply not interested, and when there is a thing which you do not like, you are not interested in it.

This is the experience of the people in respect of the things they do not like. When they see a thing they do not like, they are not interested in it. But this feeling should become universalised in respect of sense-objects and other worldly values. An aspirant should hold an attitude of indifference when he is in the midst of objects. This has to be cultivated. This is not a technical thing like Pratyahara, but this attitude of mind can gradually be cultivated and the degree of its intensity can also be increased.

Thus in this way by Pratyahara and Udaseenata, we can effectively burn away the impressions of the objects at their initial stage. If you have to live amidst distracting objects, you can cut away contact with them by these two processes. But if, in spite of that, the sense preception goes right into your inner chambers, then reject it, burn it, through the fire of aspiration. This way the Sadhaka will have to move in the world. You should have this equipment.

Divine Remembrance

There is also a positive way. You have to live in the world. You cannot get away from

it wherever you go. A saint has said, that if you want to go through a forest full of thorns, you cannot cover the forest with a carpet so that you can walk. Instead of that a wise man will wear a pair of slippers, or shoes. It is as effective as covering the entire forest with a carpet, because wherever he goes, this protection will be there. Similarly, we can protect ourselves in such a way that we are not affected by the contact with the sense-objects.

If you have to go through a place which emits a foul smell, you cannot sprinkle the whole place with some fragrant element. But if you keep a bit of musk near your nose, you will always experience the smell of the musk and you will not feel the bad smell. Similarly, one could always do mental repetition of God's name and be engaged in constant remembrance of Him, or of some great ideal. Vedantins will think all is Brahman, Satchidananda. Bhaktas will think all is Ram or all is Krishna. Along with this there should be constant repetition of Mahavakyas or Ishta Mantra. These things form a positive hold to which the mind may cling. Thus the tendency of the mind to move towards other objects is lessened, because it is given a centre which it can catch hold of.

Control of Desire

These are the commonsense methods which a man who wants to live a life of Yoga and Vedanta, should have as his equipment. As I told you, we cannot run away from our senses and mind, we have therefore to understand the working of the mind. When a Vritti arises, do not think about it, divert your attention, let it sink back. Do not spin your imagination. It is imagination that strengthens the Vritti. Do not identify yourself with the desire, and if the worse comes to the worst, if the desire is strong, be stubborn, do not submit to it; divert your attention. Gurudev has always said, "Try always to nip the desire in the bud." When a desire comes in the form of a ripple, try to liquidate it then and there itself. But if due to lack of your vigilance it takes the form of an impulse, see that it is not fulfilled. Do not make Cheshta outwardly. If a desire comes, "I should go and gossip," say, "No. I will not allow the body to move." If the body does not move, the mind cannot fulfil its desire, and ultimately the reverse process will happen, and the desire will sink back into the mind, and there will be calmness.

In the beginning of Sadhana, more and more desires will have to be controlled at the physical level, but as we go on acquiring mastery over ourselves, even when a Vritti comes, it is liquidated by Vichar and Viveka, which are a great help to the Sadhak. As soon as a Vritti comes, it is put back, and ultimately all these have to be completely destroyed by repeating the Lord's Name, by Satsanga, Swadhyaya, meditation, prayer, performance of Purascharana, etc. All these are powerful, positive methods to deal with the Vrittis and Samskaras which are countless and deep-rooted but which have an end.

The more we understand the machinery of the mind, the more will we be able to deal with it, with all its subtle tricks and undercurrents, and we will be able to make use of the mind as an effective instrument of Sadhana instead of being a constant obstacle. All the most ideal conditions may be given to a Sadhak. He may have ideal surroundings, ideal company, all sacred books, and yet if he does not do this important task of trying to understand the mysterious nature of the workings of the mind and try to lessen his Vasanas and strengthen his will, he cannot make use of anything. He cannot make use of his Guru. He cannot make use of seclusion, because they have to be made use of only through the mind and if the mind is not controlled, cultivated, he cannot make use of any of these. But once that is done, he can make use of all that God has given. Even a sentence from a

scripture is enough to raise a flood of spiritual consciousness within him. But until that is done, Yoga will be useless.

Therefore, understand the mind, study the mind and know this machinery well, and know also how to manage it. This is an important part of Yoga, and important part of Vedanta, an important part of Sadhana, or divine life. In the beginning of one's practice, all these are important. When one has practised all these, God-realisation is easy. They say that God-realisation is so easy that it can be attained "within the time taken to squeeze a flower," once you are completely rid of all impurities. For that you have to patiently keep on striving, and the more we devote our time with humility, sincerity and earnestness to a study of our own being and especially of this machinery which is inside us, and try to make the best use of it, as an instrument of Yoga, the more will we be able to succeed in the path of Yoga and Vedanta or in leading the divine life.

(*To be concluded*)

BOOKS AND COMMENTS

Buddha and Basava by Sri Kumaraswami; published by the Navakalyan Math, Dharwar, Mysore State; cr.-8vo pp.207.

Studies in great personalities are always interesting. It is more so when an erudite scholar with an unbiased outlook like Kumaraswamiji chooses to analyze the various facets of the lives of the great and the ideals they lived for, with meticulous and painstaking care that is characteristic of all true scholarship. Herein he discusses and compares the personalities and the gospels of the two great luminaries of India, namely, Gautama the Buddha, and the comparatively less well-known Basava, the precursor of Virashaivism, who lived in the middle of the 12th century A. C.

This valuable work is divided into thirteen sections under the titles, "Buddha and Buddhism," "Basava and Hinduism," "Concept of Nirvana," "Basava and Welfare State," "Basava and His Work," "Healthy Humanism," and so on. Though it is obviously not possible to present a comprehensive picture of the subjects it deals with in a small volume, its conciseness is appreciable, and the presentation of Basava deserves commendation. On the whole, the work is well-done.

Lights and Shades of Christiandom, Vols. I, II and III, by Rev. H. Pakenham-Walsh; published by The S. P. C. K., and the Christian Literature Society, Madras; demi-8vo pp. 331, 384 and 378, priced at Rs. 8/-, 7/-, and 8/-, respectively.

This masterly work on the history of the Christian Church is presented in three volumes by a distinguished missionary who has made India his home for the past half a century and who, incidentally, was a collegc professor of Sri Swami Sivanandaji Maharaj. All students of Christianity are sure to welcome this brilliant and very valuable contribution to ecclesiastical literature presented in lucid diction and moulded out of careful and extensive research work. The three volumes deal with the three periods of the Church, the first covering the first thousand years of the era, the second upto Cranmer and the Reformation in England, and the third from Ignatius Loyola and the Counter-Reformation till the modern times, concluding with Archbishop William Temple (1881—1944) and the Ecumenical Movement.

* * *

WEIHNACHTEN IM HIMALAYA

(By Sri Hans Lajta, of Austria, the author of this article was a resident Sadhak at Sivanandanagar for over six months.)

Schweigsam und ruhig rollt die "Heilige Ganga" durch die Taler des Himalaya dem grossen Meer entgegen—, der ewigen Mutter, die ihre Kinder mit weitgeoffneten Armen empfangt und ihnen die ewige Heimat wiedergibt.

In einem dieser Taler liegt Ananda-Kutir, der Ashram Sri Swami Sivanandas, jenes grossen Heiligen unserer Zeit, der die Lehre vom Frieden und der Gleichheit unter allen Menschen wieder verbreitet.—

Eine Tonga, in anderen Teilen Indiens nennt man sie auch Rikscha,—ein kleiner, zweiraderiger Karren mit einem muden Pferdchen davor, bringt uns von der Bahnstation Rishikesh ein paar Kilometer den Ganges aufwarts, und innerhalb weniger Minuten halten wir Einkehr in einem Paradies.

Es war wohl derselbe Stern, der vor neunzehnhundertsechsundfunfzig Jhhren die Hirten an die Krippe des Herrn fuhrte, der nun seinen heiligen Glanz auch in der Tiefe meines Herzens versenkte und leuchten liess, und mir den Weg wies zum neu-erstandenen Apostel des Friedens und der Liebe, Swami Sivananda.

Es war der 24. Dezember 1955.

Erwartungsvoll blickten wir, die Botschafter ferner Lander wie der Schweiz, Deutschlands, Oesterreichs, Frankreichs, Griechenlands, Australiens, Kanads und Sudafrikas, die wir alle hierher gekommen waren, um in dieser Welt des Wissens und der Weisheit einen kleinen Blick in das Geheimnis des Alls werfen zu konnen, dem Heiligen Abend entgegen.

Wohl wussten wir, dass der Name Christi auf allen Lippen und in allen Herzen der hier lebenden Swamis und Yogis, Heiligen und Wahrheitssuchern, zu Hause war und die Lehre Jesu hier wie an nur wenigen Orten der Welt verwirklicht und ein Garten Eden auf Erden geschaffen worden war; aber wurden diese fremden, indischen Heiligen und Monche wirklich imstande sein, ein Weihnachtsfest zu halten, wie wir es von Europa, Amerika und Australien her gewohnt waren ?

"O ihr Kleinglaubigen, mit euren Zweifeln"...

Schon vormittags hatte uns Swami Sivananda zu einem richtigen Weihnachtsschmaus eingeladen. Eine lange Tafel war auf der Terrasse vor der "Jubilaums-Halle" aufgestellt worden, und wir wurden mit Bananen, Aepfeln, Orangen, Kuchen, Keksen, Torten und sonstigen Sussigkeiten aller Art bewirtet, tranken Tee unter der strahlenden und heiteren Sonne Indiens und lauschten entzuckt und hingerissen den Worten Sivanandas, der uns vom Sinn und Wesen der heiligen Weihnacht und vom Leben Christi erzahlte.

Als der Abend herangekommen war, schritten wir erwartungsvoll und sonderbar erregt die wenigen Stufen hinunter zur Halle, in welcher jeden Abend Gebete gesprochen und heilige Lieder gesungen wurden, traten ein, und—standen da mit offenen Mundern wie die kleinen Kinder, denen zum ersten Mal der Weihnachtsmann begegnet.

Ein Tannenbaum—Gott mag wissen, auf welchem Weg er in die Einsamkeit des Himalaya gelangt war—stand in der Mitte des Raumes und reckte seine Zwiege, mit vielen roten, grunen, blauen, gelben und weissen Lichtern besteckt, bis hinauf zur Decke. Auf dem Altar stand inmitten eines Meers von Blumen und Rosenblattern das Bild des Erlosers, und schmale, lange Kerzen warfen ihren milden Schein auf Sein gottliches Antlitz. Kleine, holzgeschnitzte Figuren, die Krippe und das Jesuskind, Maria und Josef, Hirten nnd Schafe darstellend, standen davor und liessen uns die Vision Bethlehems und der Geburt Chrasti erscheinen. Von der Decke herunter und an den Wanden hingen Girlanden und Lampions in allen Farben und die weit uber Hundert,

aus allen Teilen Indiens gekommenen Gaste, sassen mit den Monchen des Ashrams im Halbkreis um ihren verehrten Gurudev, Sri Swami Sivananda, der uns lachelnd willkommen hiess.

Bald ertonte das "Stille Nacht, heilige Nacht," die Hymne der Glaubigen aus aller Welt, aus unseren Kehlen und ihr folgten die vielen Weihnachtslieder, die wir schon als Kinder gelernt hatten.

Ich blickte mich im Kreise um. Neben mir stand ein Brahmane im langen, wallenden Gewand und gegenuber sassen ein paar Moslems mit ihren grunen Turbanen. Ein Parsi hielt eben eine ergreifende Weihnachtsrede, nach ihm ein Hindu, der Jesus Christus ein leuchtendes Denkmal setzte.

Konnte es denn Wahrheit sein ?

War es nicht nur der Spuk in der Phantasie eines Traumers ?

Gott, Allah, Brahma, Krishna, Siva..... welchen Namen wir lhm auch geben mogen— ist Er nicht erhaben uber alle Namen und Zeichen ? Ist Er uns nicht schon in so vielen Gestalten und Formen erschienen, und hat Er nicht Seinen Thron in all unseren Herzen errichtet ? Hat Er nicht Seinen Sohn Jesus zu allen Menschen gesandt, um ihnen die Erlosung zu bringen ?

Wahrlich ! Hier in der Einsamkeit des Himalaya, an den Ufern des heiligen Ganges, hat diese Wahrheit endlich Wurzel gefasst und lasst den gutigen Wind ihre Bluten und Fruchte in die ganze Welt tragen. Bis hierher in den nordlichsten Teil Indiens musste ich reisen, um fremde Menschen zu finden, die in sich das Christ Bewusstsein zur hochsten Reife gebracht haben und die uns mit gutigem, heiterem Lacheln zeign, dass man nicht nur ein Christ des Wortes, sondern ein wahrer Christ der Tat sein muss, um Gottes Reich auf Erden verwirklichen zu konnen. Viele dieser Menschen sind noch nie in die grosseren Stadte gekommen, in denen es christliche Kirchen und Missionen gibt aber alle haben sie Christus in cich erweckt !

Dies ist das einmalige Werk des grossen Heiligen Sri Swami Sivananda : Dem indischen Volk Jesus Christus nahe zu bringen und die Lehre der Bergpredigt, die in ihrer Essenz gleich ist mit jener der Bhagavat-Gita erstehen zu lassen.

„.....Ich und Mein Vater sind Eins", fliessend rezitiert Swami Chidananda, einer der Junger des Meisters, die Bibel.

Das elektrische Licht wird ausgeloscht und Hunderte von Kerzen werden entzundet. In Kisten und Kartons werden die vielen Geschenke, die aus aller Welt fur Sivananda kommen, hereingebracht und vor ihm aufgeturmt. Die vielen Hande, die zugreifen, reichen kaum aus, um die Verschnurungen und Verpackungen zu losen !

Mit beiden Armen greift Sivananda mitten hinein—, seine leuchtenden Augen strahlen in die Runde—. "Da ! nehmt ! nehmt ! Heute ist Weihnachten, das fest des Glucks und des Friedens ! Heute ist Christus erstanden ! Freut euch daruber, seid gluchklich und nehmt !

Kaum konnen unsere Hande fassen, was uns Swamiji alles an Geschenken zuwirft : Bilderbucher, Schokolade, Spielzeug fur die Kleinen ; Fruchte, Honig, Konserven aus Afrika, Amerika und Europa.....

Kaum haben seine Hande die Geschenke erfasst, schon hat er sie wieder an uns verteilt. Nichts, aber auch gar nichts behalt er fur sich zuruck.

Grosste Freude, grosstes Gluck, hochste Seligkeit liegt im Schenken !—"Danke ! Danke ! Danke !" sagt er, wenn wir seine Gaben annehmen—und unsere Lippen wissen nicht, was sie stammeln sollen.....

Jesus Christus weilt mitten unter uns !
Ein prachtvolles Feuerwerk beendet das Fest.
Es ist Mitternacht geworden.

Aus den Kutiren der Monche und Gaste erschallen Gebete und heilige Gesange.

Ich selbst selbst steige die Stufen hinauf zum Viswanath-Tempel, dem Tempel aller Glaubensbekenntnisse, und sinke auf die Knie. Ich bete.

Drunten im Tal rauscht die heilige Ganga ruhig und schweigsam dem grossen Meer, der ewigen Mutter, entgegen.

Hans Lajta, Sivananda-Ashram, Riahikesh.

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Sri Swami Sivanandaji Maharaj gave Mantra initiations to the following during the period beginning from January 1955 till date :

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Edited & published by Sri Siva Prem for the Divine Life Society, Sivanandanagar, Rishikesh, U.P., and printed at the General Printing Works Private Ltd., 83, Old China Bazar Street, Calcutta-1.